

Advertisement of Books printed for W. Rogers.

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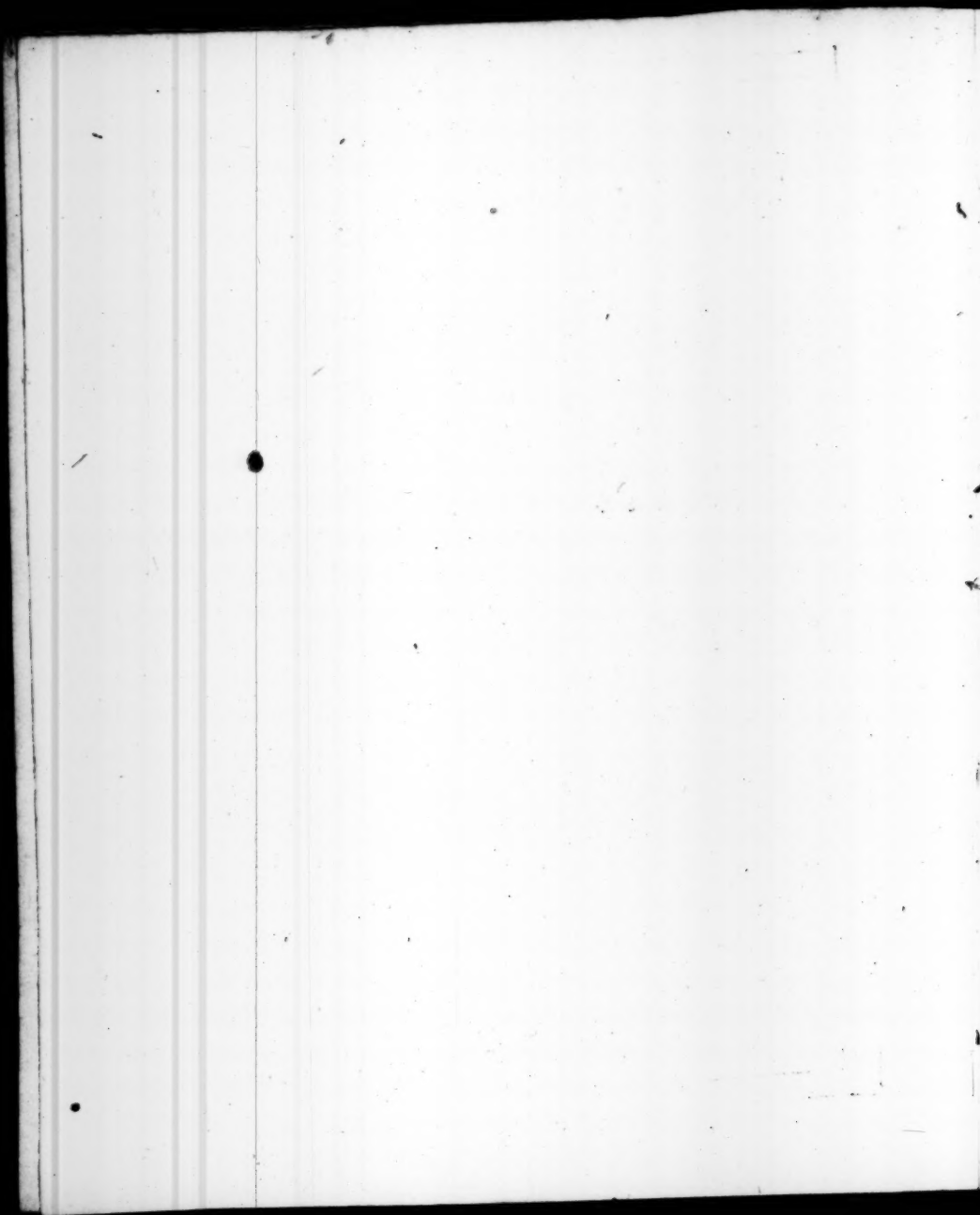
THE
NECESSITY
Dignity and Duty

OF
Gospel Ministers.

Discoursed of before the
UNIVERSITY
OF
CAMBRIDGE.

LONDON,

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against *St. Dunstan's Church* in *Fleetstreet*. 1685.



To the Worshipfull

PAUL WENTWORTH, Esq;

Honoured Sir,

TH E many Charities and Benefactions of Sir Peter Wentworth your Brother in his Life-time, and the many considerable Legacies he left to Ministers at his Death, and particularly that to my self, all paid by you with such speed and integrity, together with your own love to Learning, manifested by the Settlement you have made upon the School at Northampton, and by your Love and Respects to good Ministers may be a sufficient Apology for my prefixing your Name to this Paper, which contains the substance of a Sermon sometime preached to the University of Cambridge, concerning The Necessity, Dignity and Duty of Gospel Ministers.

Sir, may you long live a Pattern of good Works, and a Patron of good Men; and when you die may you leave a Name behind

The Epistle Dedicatory.

*you better than of Sons and Daughters.
May your Name and Memory be like the re-
membrance of good Josiah, Eccles. 49. like the
composition of the Perfume, made by the Art
of the Apothecary, sweet as Honey in the
Mouth of all that speak of you, and as Mu-
sick at a Banquet of Wine in the Ears of all
that hear of you.*

Which is the hearty desire of

Worthy S I R,

Your very Humble Servant,

Thomas Hodges.

E R R A T A.

PAge 6. l. 33. dele *thirdly*. P. 8. l. 9. for *ejecit* reade *evomit*. P. 12.
after *Ezekiel's Temple* add *Christ was typified*. L. 32. for *sincerity*
reade *fire*. P. 15. l. 7. for *syn* reade *turn*. L. 24. for *μωγεβιδου* reade
μωγεβιδου. P. 16. l. 29. for *are* reade *or*.

MATT. 5. 13.

Ye are the salt of the Earth : but if the salt have lost his savour, wherewith shall it be salted ? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.

THE Text is a part of *Christ's* most excellent Sermon on the Mount (after he had spent a whole Night in Prayer) to his new elect Apostles ; a kind of Ordination-Sermon, or else a *Concio ad Clerum*. The 14, 15 and 16 verses contain a peculiar admonition to his Apostles (as Interpreters generally conceive) both concerning their Doctrine, and their Life and Conversation ; and this under three metaphors or similitudes, of Salt, of a City set on an Hill, and of Light. They are Light, they must not be put under a Bushel, or in a dark Lanthorn ; they must shine, to whom ? to all that are in the House ; yea they must be burning and shining Lights, like *John the Baptist*, both by their preaching and living, that others hearing their good Doctrine, and seeing their good Works, may glorifie their Father which is in Heaven. Again, they are a City set on an Hill, very conspicuous, *in omnium oculis*, the eyes of the World are upon them ; any erroneous Doctrine taught by them, or any miscarriage in practice in them, cannot be hid, but will prove very no-

A. 3.

torious.

torious and scandalous. Thirdly, they are Salt, and the Salt of the Earth ; necessary, usefull and beneficial to the world as Salt is ; but they must be savoury salt, not saltless salt ; if so, first, they become altogether unprofitable and contemptible ; secondly, they are good for nothing, must expect to lose their places and stations in the Church, to be cast out, and to be exposed to scorn and contempt, to be made vile amongst the people, to be trodden under foot of men. Some I know (as *Grotius* and Dr. *Hammond* expound) extend this Scripture so far as to reach all Christians, because the Beatitudes are of general concernment, and because they think the twelve Apostles were not called and ordained till afterwards, namely, till Chapter the 10th, but to the last it is answered, that in the Writings of the Evangelists, there be certain anticipations, that is, some things are set down after, which were done before, and some things are set down before which were done after ; and so here the instruction of the Apostles for the office and work of the Ministry seems to be the main scope of this Sermon, and therefore they may be reasonably thought to be called or ordained before ; as for the election of the Apostles, it is set down indeed afterwards in the tenth Chapter, but 'tis by reason or upon occasion of the Evangelists recording then their commission to preach. As to the other objection it may be answered, that though he preached in the audience of the people, and that in this Sermon he did teach his Followers many things in general, yet our blessed Saviour herein did chiefly intend to instruct his twelve Apostles, whom he had newly chosen to be teachers of others. Thirdly, Ye, that is ye my Apostles and Ministers, ye are the salt of the earth, that is, of men that dwell on the earth, 'tis your part and duty to season them

with

with the sound Doctrine ye have heard, and with a conversation becoming the Gospel: that so they may be preserv'd from corruption and putrefaction. Ye are salt, not properly but by resemblance; yet not in regard of their Persons, but of their Ministry; hereby by this they were to make the corrupt natures, hearts, communications and conversations of men to become savoury, to season them for God. And the Apostles are called the salt of the earth, that is, not of *Judea* onely, but of the whole World. So our Saviour enlarged their Commission, *Matt. 28. 19. Go therefore and teach all nations*; now our Saviour amplifieth the former reason, whereby he moved his Apostles to fidelity and diligence in their Office and Ministry, by letting them know, that otherwise they would be but unfavoury salt, incurable or hardly curable, unprofitable and contemptible; good for nothing, but to be cast out, and to be trodden under foot. A proverbial speech to shew a thing of no worth or value, but that is scorn'd and despised greatly. I shall endeavour by God's assistance to shew

1. That Ministers are the salt of the earth, and that 'tis their duty to be savoury salt. 2. 'Tis possible some Ministers may prove unfavoury salt. 3. By what means this salt becomes unfavoury. 4. That this unfavoury salt is hardly curable. 5. That in this condition 'tis useles and unprofitable. 6. That unfavoury salt or bad Ministers, unfaithfull in their Office, are liable to ejection and contempt, or to be deprived and scorned, and to be troden under foot of men.

1. They are so, see the Text, see also *Mark 9. 50.* and *Luk. 14. 34.* Salt makes that which is insipid and unfavoury to relish, it gives it a good taste; so the word of God which Ministers preach doth season them, and render them acceptable to God: he will not

not spew them out of his mouth that believe and obey their word. *Sal terræ dicuntur* (saith one) *quia totus orbis doctrinâ Apostolorum condiendus.* A little salt seasons a great deal of Provision. So the Apostles (though a few in number) did season many Nations, Jews and Gentiles, Greeks and Romans, and others; yea they prevailed by their preaching *Universum hominum genus insipidum, Deoque ingratum quinimo abominabile, quippe quod eiecit ex ore suo, jam olim insulsam agens vitam, & sapidum Deoque gratum ac jucundum reddere.* So *Ludovicus Brugenfis.* 1. By the preaching of the Gospel to the world and their receiving of it, mens persons were made gratefull and acceptable and well pleasing to God, which else he would have loathed and abominated. Hereby, saith one, *Cibus Diaboli fit cibus Dei.* 2. Mens Services and Sacrifices which they performed, were seasoned to acceptation, by means of the Covenant of grace, revealed in the Gospel, that covenant of Salt: else God would not have had that respect to them he had, for the sacrifices of the wicked are an abomination to the Lord, and the reason is, because they want this salt: for the Law saith, *Every sacrifice must be seasoned or salted with salt, Levit. 2. 12.* 3. By the word of God mens actions are rendred more savoury to God and Man. *Omnis vitæ pars* (saith one) *sine verbo, insulsa & insipida; sicut ergo oblatio quævis sale condienda, ita quævis actio, verbo condienda.*

Salt its heat and acrimony doth resist putrefaction; and so the Apostles and Ministers, by preaching the word, by being instant in season and out of season, by reprovng, rebuking, exhorting, do withstand the corruptions of men, their corrupt natures, corrupt principles, corrupt hearts, rotten communications, and corrupt and filthy conversations. The word of
God

God preached (principally the Gospel) is a means to dry up, and staunch our fountain of Bloud, and natural Corruption, which else would stream from us continually. Yea the Word (especially the Gospel) is better than salt; for *Sal ad diuturnitatem aliquam servat*; *ministerii vero sal, ad aeternitatem*: Again, salt preserves fresh meat, which is already free from corruption, for a time: but, *Sal ministerii, homines, jam antè naturâ suâ fætidus, & Deo abominabiles, a fæture & putredine eximit*. Further 'tis to be noted, that though the word resemble salt in the good qualities of salt, yet not in the bad. As for example.

1. Sow a Land with salt and it makes a fruitfull Land barren and unfruitfull, but let the Church (God's field) be sowed with the word, and it becomes fruitfull; some part of it to bring forth thirty, some sixty, some an hundred fold.
2. Salt must be used in measure and moderation: too much salt makes meat neither savoury nor wholesome, but the Gospel admits of no *nimium*: Preach the word saith the Apostle to *Timothy*, be instant in season and out of season; and divers of the Fathers of old, and so Bishop *Hooker* and Mr. *Calvin* of late, preached every day.
3. Salt makes drink unsavoury, *Sal potum insuavem efficit*: hence *James* 3. 12. salt water is opposed to sweet: not so the word; *Thy word is sweet unto my taste*, saith *David*, *yea sweeter than honey unto my lips*. Ministers by reason of the word they preach are the salt of the earth: *Trahit ad personas, quod est Doctrinæ*, saith *Calvin*, *non tam ad Personas, quàm ad munus*, saith *Gualter*; to the Apostolical or Ministerial Function, teaching us, that 'tis the part and duty of the Ministers of the word, to season the Hearts of the Faithfull. And this brings us to the Duty of Ministers. Ye are the salt of the earth, ye ought to be the salt of the

earth. *Estis*, saith one, *id est, esse debetis, ad hoc electi & ordinati à me estis Apostoli, ut sitis.* Ministers must be savoury salt, they must have salt in themselves, and thus must season others. Salt it self is earth (saith *Spanhem.*) but 'tis earth burnt and purged from its dregs. *Ipse sal terra est, sed terra expurgata à facibus.* So the Apostles and Ministers they are Earth but purified by the Spirit of God, which is as Fire: *Ex se terra sunt, sed terra expurgata & excocta sacro igne & Domini Spiritu.* 1. There is requisite for a Minister *sal gratiæ*; we come not into the world salted with this salt. Yea, *Grande opus est insaliri*, saith the Father, *qui sale conditur, gratiâ plenus est; in communi proverbio falsus dicitur graciosus, & à contrario, insulsus qui non habet gratiam.* He that hath Grace in his Heart can speak experimentally; can say, *That which I have heard and seen declare I unto you*, as 'tis 1 *Joh.* 3. 3. and with *David*, *This poor man cried, and the Lord heard him*; and again, *Come ye children hearken unto me, and I will teach you what he hath done for my soul.* 2. There is requisite for a Minister *sal eruditionis*; that he be seasoned with good Learning; some measure of Natural parts, and some measure of acquired Learning is very requisite for a Minister: some knowledge men ought to have in the Tongues, especially the Original Tongues, wherein the Scriptures were written; else if they consult Interpreters onely, in some places (saith one) the half hath not been told them. The milk of the word is then most sincere, when drawn immediately from those full Breasts, the Hebrew and Greek Texts; whereas it becomes more dilute (saith one) by being filed through a Translation; wherein part of the Cream sliding in the passage it loses somewhat of its delicious and genuine relish. This water of life being carried

carried from its fountain, by derivation into other Tongues sometimes loseth of its high gust and generous Spirit. And as the Tongues so are also the Arts, Logick, natural Philosophy, History, Chronology, Geography, Astronomy, &c. usefull for a Minister, as is excellently shewed in a Treatise to that purpose by Mr. *Reyner of Lincoln*. 3. There's requisite for a Minister *Sal Sapientiæ*, the Salt of Wisdom. *Sicut insulsum à cibo transfertur ad hominem; ita fatuum ab homine transfertur ad cibum: sic à Martiali, betæ infipidæ, vocantur fatuæ*, an unwise or foolish man is *insulsus* or without Salt. *Apostoli sal terræ vocantur, quia homines & sui sapientiâ docere debent, & suis moribus ædificare*, so *Maldonat*. Ministers should be wise to divide the word of God aright, to give every one their portion in due season, as a Workman that needs not to be ashamed. *Aaron's Bells* (saith one) must be wisely rung; sometimes in one tune, and sometimes in another as occasion serves. A Minister had need be wise to discern mens Tempers and Dispositions; to chuse the fittest seasons to deal with them, to treat of suitable Subjects, for variety of occasions and occurrences; to be able *ἐν χαλκῷ λέγειν* to speak upon the wheels, that his words may be like Apples of Gold in Pictures of Silver, *Prov. 25. 11*. A wise Man will not send a Fool upon his Errand, and surely then a most wise God would have his Ambassadors seasoned with Salt, to be thoroughly furnished to every good word and work; and to be wise unto the Salvation, even both of themselves and of them that hear them. And as Ministers must have Salt in themselves, so they must season others, and this may be done two ways, by their Doctrine and their Conversation, or by their Preaching and by their Practice. 1. They must be sure to preach always sound, savou-

ry, wholesome Doctrine, they must always avoid all unsound, rotten or unsavoury Doctrine: especially they must preach Christ, he that is the Center, yea in a sense, the *α* and *ω* of the Scripture should be all in all in our Sermons. We should above all as desire to know nothing but Christ and him crucified, so preach nothing in comparison of Christ and him crucified. 'Tis thought by the Salt required with every Sacrifice, both in the Tabernacle, in *Solomon's* Temple, and in *Ezekiel's* Temple; and in Christ and by him it is, that God hath entered into a Covenant of Grace with Man, and this Covenant is an everlasting Covenant, and so may be called a Covenant of Salt, with this Covenant let Ministers endeavour, as to season themselves, so to season their Sermons, and their Auditours. Again Ministers must not dawb and flatter, preach pleasing things, sow Pillows under Peoples Elbows, or throw Sugar upon them, when Salt is necessary. Their Sermons must have acrimony in them; what though it makes Mens wounds smart? It will keep them from rankling. 'Tis a sign of a weak and giddy Constitution of Soul, to desire to have our Soul-food powdered with Sugar, rather than with Salt. God, of old, under the Law, required Salt in every Sacrifice, but yet he forbad Honey to be used in Sacrifices; and 'tis thought the reason was, because Honey doth ferment. This may teach us not to preach Doctrines that are likely to puff up ourselves or others, but let our Sermons rather (when occasion serves) rebuke Sinners sharply, and let our Sermons be salted with sincerity. I find that the Apostle *Paul* his Spirit was stirred in him at *Athens*, *Acts* 17. When he saw the City wholly given to Idolatry. Ministers must be savoury Salt, they must season others, by a good Life and

It was said

and Conversation; and this by their words and by their works. 1. Their Speech must be savoury, season'd with Salt, such as may minister Grace to their Hearers, and this too out of the Pulpit, *viz.* in their Converse and Communication with Men. No filthy Communication, or rotten or unsavoury words must proceed out of their Mouths, their Throats must not be like an open Sepulchre, sending out Stench and Corruption. These Watchmen must especially set a watch at the Door of their Lips, lest they offend with their Tongue. The Priest's Lips should preserve knowledge, and there should always stand ready at the Door of their Lips, some good or savoury Speech, either a word of Instruction, or of admonition, or of reprehension. To this purpose, he had need to pray, that God would touch his Tongue with a Coal from the Altar, and be with his Mouth (as sometimes with *Moses*) that he may open his Lips, and shew forth his praise. 2. Ministers must season others by their good works, by works of Piety, Charity, Mercy, as they must be lively in their preaching, so their Lives must be a Sermon. They must walk exemplarily before their Family, and before their Flock; labour they must, that they may say with the Apostle *Paul* to others, be ye Followers of us, as we also are of Christ. 2. As good Ministers are like Salt in its primitive and pure Estate, so are bad Ministers like Salt too, but 'tis in its unsavoury and degenerate Estate. Salt may lose its savour, and so Ministers if they be, if they prove, unfaithfull, they are but unsavoury salt. It was the Punishment of *Lot's Wife*, for looking back to *Sodom*, that she was turn'd into a Pillar of Salt, and 'tis the Case and Condition of Ministers, who are called Angels in Scripture, if they leave their station, if they Apostatize, to be like unsavoury Salt, to be cast out, and

and to be trodden under foot of men. Yet as we reade of fallen Angels, and of Stars falling from Heaven, so there are Ministers, Angels of the Churches, and that are sometimes compar'd to Stars, and in this our Saviour's Sermon, call'd the Light of the World; some Ministers there have been who have proved false Angels, and falling Stars, who have neither the *Urim* nor *Thummim*, neither purity of Doctrine, nor integrity of Life, but become unfavoury salt, altogether useles and unprofitable. We reade in Scripture of wicked Priests, Sons of *Belial*, Priests who made the people abhor the Sacrifices of the Lord; we reade of a *Judas* a Devil amongst the twelve Apostles of our Saviour, of false Teachers, and false Apostles, and false Prophets. St. *Cyprian* in his time complained, *Non in Sacerdotibus Religio devota, non in Ministris fides integra, non in moribus Disciplina*: there was a great defection it seems as to their Religion, their Faith, their Works, their Manners; their silver was become dross, and their wine mixt with water. The truth is, the true Prophets had no greater enemies than the false Prophets of old; *Ahab's* Prophets opposed *Micaiah*; *Hananiah*, *Jeremiah*; *Amaziah* Priest of *Bethel* the Prophet *Amos*, Am. Chap. 7. the Scribes and Pharisees and Priests our Blessed Saviour; the false Apostles the Apostle *Paul*; the *Arians* the Orthodox; and afterwards, none more cruel or greater Persecutors under the Papacy than their Bishops and Priests. *Corruptio optimi est pessima*, Men of the best Calling, if corrupted, prove the worst. But this truth, that salt may prove unfavoury, that there may be clouds without water, and wandering and falling Stars, false Teachers and bad Ministers, this hath more need of a lamentation that it is so, than of any proof or confirmation that it may be so. But if it be so, why is it thus?

thus ? How is the Gold and Silver become dross ? How comes this salt to be unfavoury ? To this I answer, That salt is sometimes made of water taken out of the Sea, and if you put it into the Sea again it loses its virtue. Ministers are called and taken out of the World, that troublesome Sea that always is casting out mire and dirt ; and if they tñ thither again, if they desire and affect to live in trouble, in Law-suits, Quarrels and Brangles with their Neighbours, this renders them and their Ministry useless and unprofitable.

Contentiousness marrs a Ministers good Savour. 2. Some Salt (or at least the matter of which it is made) is taken out of the Earth ; and if it be laid into the Earth again, if buried in the Earth again, I suppose it will soon lose its savour : So Ministers are in respect of their Calling, call'd out of the Earth, to a spiritual, high and heavenly Calling, but if they fall back again to the love of the present world, of earth and earthly things, a thousand to one but they become unfavoury and unprofitable. Covetousness marrs a Minister's savour. 'Tis farther observable that the corruption of salt is called an infatuation ; *Sal infipidus dicitur*, *ineptus*, *infatuari*, to be infatuated or grown foolish. So in the Text and in *Luke* 14. 34. hence foolish men are called *insulsi*, *infipidi*, as ye would say, men without salt, unseasonable, unfavoury persons. And if once Ministers that should be wise as the Angels of God, in some sense, become *Solomon's* fools, given up to any habituated course of sin, especially to uncleanness, to commit folly, to be as one of the fools, no marvel then if they soon lose their savour, and are said to be infatuated ; even are like to the unfavoury salt in the Text, and being so, are incurable or hardly curable, for as *Solomon* saith,

Bray

Bray a fool in a mortar, yet will not his folly depart from him: and so I come to the fourth particular. Bad Ministers are hardly curable, *Inemendabilis penè conditio mali ministri: salis sapor, & solis splendor, in sese ita est, ut aliis communicetur, amissus non reparetur.* The sight of the eye, if once totally lost, is irrecoverable without a miracle. If the Fountain be dried whence shall that be supplied? If the light that is in you be darkness how great is that darkness? If the heart once lose its vital heat there is no remedy: and so here, *Non est salis sal*, who shall teach the teachers? *Non est Doctor Doctorum*, saith one, *& quis custodiet ipsos custodes?* say we: which made the Father cry out, *Quis unquam vidit prolapsum Clericum agentem Pœnitentiam?* And so I come to the fifth particular I propounded to you, namely, That unfavoury salt is useles and unprofitable, and so are bad Ministers: if Money be broken the Goldsmiths can use it: corrupted and putrified flesh, although it is not man's meat, yet the Dogs will eat it: old threed-bare Cloaths and Rags, though they are not fit to be worn, yet they are good to make Paper, or they are good for the Dunghil, and to fat the Land, and to make that fruitfull. Wine that has lost its flavour, and generous Spirits, yet will make Vinegar. But bad Ministers for the most part are good for nothing; like the Vine the Prophet *Ezekiel* speaks of Chap. 15. If it bear not Grapes it is good for nothing but to be burnt, it is not like other Trees. Wicked Ministers ~~are~~ bad Ministers, are good for nothing. God will pluck out their right eyes, and dry up their right arms; that is, he will bereave them of their former abilities: see *Zechariah* 11. 17. he will blast their parts, and render them useles; yea God and Man join to punish wicked Ministers: God casts them off, and Man casts them

them out : As wicked Ministers are like salt in its corrupt estate, so is the portion of unfavoury salt their punishment ; unfavoury salt is to be cast out and trodden under foot ; and so *Inutilis minister loco movendus*. No Loyterers must stay in God's Vineyard, there must be none but Labourers in his Harvest, the Lord of the Vineyard and of the Harvest will cast out the unprofitable servant, such must be cast out of the Church, as we throw out unfavoury salt out of the Salt-cellar and out of the Salt-box. God himself the Lawgiver, of his Church and of the World hath laid this burthen on Ministers, in the case of *Eli's Sons*, 2 *Sam.* 2. 30. Conform to this general rule King *Solomon* put out *Abiathar* from being High-Priest, and put *Zadok* in his place : And the pious and learned *Spanhemius* in his Examination of *Salmero* his Gloss upon this place saith plainly that evil Pastours, Teachers and Bishops, *Non tantum mereri abjectionem & contemptum, sed revera abjiciendos esse, nisi emendari possunt & corrigi.* And we find in *Cyprian* the Deposition of *Basilides*, and the putting *Sabinus* in his place, *Ep.* 68. Yea the same *Cyprian* writes to *Stephanus*, that *Martianus* might be restrained from hurting the Church ; *Et alius in locum ejus substituat*, and that another might be substituted in his place, *Ep.* 67. and indeed, why should Wolves be suffered among *Christ's* Flock, and in his Fold? So then cast out bad Ministers must be, and that with scorn and contempt, the Prophet *Malachi* threatens, *Mal.* 2. 3. that wicked Priests, shall be taken away as dung, or with it. They send out a stinking savour in the nostrils of God and Man. And whenas good Ministers are highly honoured by Men, by good Men, and sometimes by wicked Men, (wicked *Herod* honoured *John Baptist*) wicked Ministers shall be cast

out of the good opinions, and out of the affections of Men; and they may expect to be cast out of their places and employments, and at last to be cast out with the unprofitable Servant into outer darkness. Hear a memorable saying of Cardinal Cajetan, who commenting on this Text, when the French Army sacked Rome, viz. May 6th 1527. writes thus, *We the Prelats of Rome, do now find the truth of this by wo-
full experience, being become a scorn and prey, not to Infidels but Christians, by the most righteous judgment of God, because we, who by our places should have been the salt of the earth had lost our savour, and were good for little else but looking after the outward Rites and Ceremonies of the Church.* Hence is it, that together with us, this whole City comes to be trodden under foot, *Evangelium*, saith he, *ac ad nihilum utiles, nisi ad externas ceremonias, externaque bona, &c.* The truth is, as good Ministers are a good, a sweet savour unto God in them that perish, and in them that are saved; so bad ones are unfavoury salt, and as vile as dung that sends forth a most noisome and stinking savour continually.

* 1. This may inform us of the great
* Use. necessity and usefulness of the Ministry and of its continuance, and consequently the necessity and usefulness of Universities, Colleges and Schools of Learning, the Nurseries of Preachers, and of the Sons of the Prophets. They are the salt of the earth; as long as men are subject and liable to corruption in Doctrine or Manners, so long will Gospel Preachers be necessary. Monopolies of salt are injurious to the weal of the Commonwealth, much more injurious are they, both to the Church and Commonwealth, who would wholly deprive us of the office of Ministers and Preachers of the word.

2. Hence

2. Hence we may learn the reason why good Ministers are so slighted in the world, they are salt, their Sermons are full of acrimony, they make mens wounds smart; those words in the Text, saith *Chernitusius*, are brought as a reason of what went before, *viz.* why the world should persecute the Apostles, because they were the salt of the earth; their work was to reprove sinners sharply, and sinners will usually hate and persecute him that reproveth in the Gate or in the Pulpit, those that dawb with untempered mortar, those that sew Pillows under sinners Elbows, those that preach *Placentia*, pleasing things, those that skin over wounds shall be accepted and well entertained, but sinners love not those that will apply corrosives, that will apply salt to search their wounds and make them smart, though this method and means most tend to the making a perfect and thorough Cure.

3. Hence Ministers may learn their duty, they are salt, and they must have the properties of salt in their preaching.

Now 'tis observed that the properties of salt applied to raw flesh or fresh wounds are principally three. First, Salt will bite and fret, being of nature hot and dry. Secondly, it makes it savoury unto our taste. Thirdly, it preserveth meats from putrefaction, by drawing out of them superfluous moistness. So Ministers must apply the word of God to their Auditors, first, preaching the Law, thereby making them sensible of their sins, giving them no ease in them, but making them cry out as they, *Acts 2. 37. Men and brethren what shall we doe* & secondly, Ministers must preach the Gospel to them, that men being sensible of their corruption, like rottenness in their Souls, may by the spirit of God be seasoned with Grace, may be

reconciled unto God, and made savoury in his Nostrils. Thirdly, both Law and Gospel must be dispensed by Ministers, that thereby sin and corruption may be daily more and more mortified and consumed in the hearts and lives of their hearers, even as superfluous humours are dried up by salt. And Ministers must endeavour to be seasoned themselves with the word that they may be the more able and fit to season others. Fourthly, Hence the people may learn to suffer the word of reproof; when we have a cut or wound in our flesh we put salt upon it, to hinder it from rankling and corruption, and shall we not patiently and quietly suffer the word of reproof from our Teachers, though it make our Consciences smart again, because it tends to the health of our Souls? Fifthly, Hence we may learn all of us what we are by nature, we are like flesh subject to corruption, unsavoury flesh; yea we are like stinking carrion in God's Nostrils; if there were no danger of corruption God would not be at cost, for the salt of the Ministry of his word, to prevent it, and to season us, that we may be a sweet savour unto him. Here may be reprov'd unsavoury Ministers, they have the name of salt, but they want the property of salt; they want their acrimony; they are not seasoned themselves, and how should they be likely to season others? There are four sorts of this unsavoury salt here to be reprov'd.

1. Blind Watchmen, Seers that see not, Teachers that teach not, Shepherds that feed not their flock, Dogs that do not or cannot bark, Salt-cellars or Salt-boxes without salt, or else salt without its saltness; such as have the name indeed of salt, but want the virtue of it.

2. Here-

2. Heretical Teachers are unfavoury Salt and here to be reprov'd: *Hæretici*, saith St. *Austin*, *Cimicibus similes, vivi mordent, mortui fætent*, they are like Gnats, that bite whilst alive, and stink when they are dead. *Infatuantur Doctores*, saith *Maldonat in loc. Cum malè docent, aut malè ædificant*. These especially are unfavoury salt or worse, who do not onely not season, but poyson their People, *Qui pravo sapore inficiunt*: 'tis a saying of *Maldonat*, *Degeneres Doctores, hæretici, imprimis*, are good for nothing, *Nisi ut conculentur, nisi ut cumentur*. Degenerate Doctours, Heretics chiefly, are good for nothing, but to be trodden under foot, but to be burnt; but that they are in his sense to be salted with fire, because they are unfavoury, shall be no determination of mine; If a Protestant Minister should fall away to Popery, and become a Mass-Priest, and after return again to the Reformed Church, by true repentance, he may be thereupon readmitted to be a Teacher and Pastour amongst us; but such surely ought to be humbled for their Apostacy, and may do well to have before their Eyes, the Example of *Ecebolius*, who having often denyed the Faith, and after return'd to the truth, threw himself down at the Church Door, and cried out. *Παῖσι μὴ τὸ ἄλας τὸ ἀναιδύνητον*, kick me or tread upon me insensible Salt. 3. A third sort of unfavoury salt may be reckoned a Preacher that preaches onely general truths, but without application to his Hearers: the use is the Salt and the Soul too of a Sermon; *Generalia non pungunt*. Such Preachers are like Fencers, that make a great flourish, but never strike to purpose; like those Trumpets that give an uncertain sound, and who then shall prepare himself to the Battel? 4. Here are to be reprov'd those that have Salt for others, but have no Salt in them-

Ezekiel 44.

10, 11, 12, 13.

themselves; or are unseasoned themselves, such as preach well, but live ill; whose unfavoury Conversation, makes that the word doth not season others, as it should, but becometh unfruitfull. Oh what will become of you unfavoury Salt! Expect you may, to be cast out, and to be trodden under foot of Men. Oh absurd and unreasonable Men, you have a holy Calling and lead an unholy Life: You call your selves spiritual Persons, and the Spirituality, and yet live after the flesh; the Ministers of God, and yet are really the Servants of Sin. If there be not such a thing as Religion, why do you preach it? if there be, why do you not live it? take heed, lest while you preach to some others, your selves become not cast-aways; lest while you offer Heaven to others, you fall short of it your selves; lest whilst you warn others to take heed of Hell, you your selves fall into it. And so I come to the third sort of uses, and they are of exhortation, and that both to the Ministers, and to the People. And first to the Ministers, Are the Ministers salt? then labour to be like salt.

1. Labour for the Whiteness and Purity of Salt, get pure Hearts, be of a pure Lip: and sith ye are compared to Salt consider what manner of Persons ye ought to be, in all holy Conversation and Godliness.

2. Labour for the acrimony of salt, be unto sinners a Reprover. Salt is more necessary than Sugar; sharp words, than sweet and pleasing words, to prevent the corruption of manners amongst your People.

3. When sinners are wounded for their sins, do ye stanch their bleeding wounds and keep them from rankling, do ye preach the Gospel to wounded Consciences.

4. Be

4. Beye universal Antidotes and Preservatives against Corruption every way, against corrupt Doctrine and corrupt Affections, against corrupt Speeches and against all those Children that are corrupt. Yea labour to have salt in your selves, that ye may be able to season others. Labour for the Salt of Grace, that you may preach, out of your own hearts, from the Heart to the Heart, oh that you may not want that Grace, which you exhort others to get and grow in. You that perswade others to be gracious, be sure you be such your selves. Labour to feel the power of that Religion you preach to others, and then preach the power that you feel. Be able to say with the Apostles, that which we have seen and heard declare we unto you, that ye also may have Fellowship with us. But if the Question be here, whether a Man cannot be a true Minister, and his preaching profitable to others, except he have saving Grace himself? Our Answer must be, that saving Grace, is not absolutely necessary, to the being of a Minister: A Man may be a Minister, although he have not the real and saving work of Grace in his Heart. *Judas* was an Apostle called and sent out by Christ, and (for ought we know) successfull too in his Ministry: and yet he was a Cast-away. The Ministry, saith one, is *Gratia gratis data*, not *Gratia gratum faciens*. 'Tis appointed for the good of the Church, of the Body of Christ, and not mostly or chiefly for his own good, that is the Preacher of it. And you that are private Christians ought to know, that the efficacy of the word and Sacraments, doth not depend upon the holiness or worthiness of the Minister, but upon the Ordinance, and Institution and Blessing of Christ; the seed may grow that is sowed by a foul hand: The Physick may work well and do good, though

though perhaps the Physician lives contrary to his own Prescription and Rules of Physick. And what though your Minister should have *Jacob's* Voice and *Esaus* Hands? or should be like a file, that smoothes other things, and remains rough it self? the Law is not to be condemned, because some Professours of it are the Breakers of it, and are lawless themselves. The letter it not the worse, because brought to you by the hands of a dishonest and wicked Carrier. Our Saviour hath determined this case, *Mat. 23. 23.* The Scribes and Pharisees, (saith he) sit in *Moses's* Seat; all therefore, whatsoever they thus bid you observe, observe and do; but do not ye after their works, for they say and do not: as long as they preached the Doctrine of *Moses*, they were to be heard and so far obeyed. 'Tis true, it cannot be denied but that 'tis a Minister's Duty, to be good and gracious, righteous and really holy himself, aswell as to preach, and make others holy, and to turn others unto righteousness: If Ministers be notoriously scandalous in their Conversation, it belongs to the Governours of the Church, to cast out such as are unfavoury Salt. Yet whilst such as these, who preach well and live ill, are in the Church, the People may hear them, and profit too, by their Ministry. We must not tie God to the goodness of any Man's Person: He is of infinite Power and Wisdom; he can write well with a bad Pen; and cut well with a blunt and bad Knife; and strike a strait stroke with a crooked Rule or Line; he that awakened *Peter's* Conscience to repentance with the crowing of a Cock, can by the Trumpet of the Gospel, though blown or sounded by a bad Minister, awake them that sleep, yea that are dead in their sins and trespasses, make them stand up from the dead, and Christ shall give them

them Life. Labour for the Salt of Learning, for a competent knowledge, at least, in the Tongues, Arts and Sciences, in the *Hebrew, Greek and Latin* Tongues; the Languages are the Cabinets, wherein the Jewels of all Truths both divine and humane are laid up. Skill in the Languages, is a Key that opens, and unlocks all these Cabinets, and lets a Man into the knowledge of them all; And then as for Arts and Sciences, labour for some measure of these, of Logick, moral and natural Philosophy, Rhetorick, History, &c. What good is and may be had of these, a Reverend Authour of our own Mr. *Reyner*, hath excellently shewn, in a Treatise to this purpose, entitled, a Treatise of the necessity of humane Learning, for a Gospel Preacher. These, these are good Handmaids to Divinity, though not lookt on as the Queen. 3. Labour for the Salt of Wisdom, that you may know how to speak a word in season to him that is weary; that you may be able to speak as a Gospel-Preacher ought to speak; as a Workman that needeth not to be ashamed, rightly dividing the word of truth as a good Steward, giving to every one of the Family his proper portion; as a wise Master-builder laying the Foundation aright, and building upon the Rock Christ; then rearing up an answerable Superstructure, viz. Gold, Silver, precious Stones, not wood, hay and stubble, lest when the fiery Trial come, your works be burnt up, though you should be saved, but so as by Fire, but so as to be like a Brand pluckt out of the Fire. Be wise as Serpents, be wiser than the old Serpent, that ye may know and prevent or disappoint, his Wiles, Stratagems, Methods and cunning Craftiness, whereby he lies in wait to deceive and beguile unwary Souls.

2. Labour to season others also by your teaching, and by your Living. Labour to imitate our great Lord, Master, Doctour and Bishop of our Souls, the Apostle and High-Priest of our Profession, Christ Jesus, of whom *Cyprian*, the Father, tells us, *Dominus in verbis, Doctor & consummator in factis, docens quid fieret, & faciens quodcumque docuisset.* Preach and Practise, say and do both, that those that hear your good Sermons, and see your good Works, may be perswaded to go and do likewise; and so you and they may be blessed in the deed. Be not like the Carpenters which builded *Noah's* Ark, who were not wrought upon by *Noah's* Preaching, nor by their own working about the Ark, and so at last were themselves drowned in the Flood. Never dream, that your Names and Titles, or that your Places and Callings will save you, if you prove unfavoury salt, heretical, idle, profane, unfaithfull Ministers. Consider how severely God punished *Nadab* and *Abihu*, the Sons of *Aaron*, though thought to be good Men, for doing the Work of the Lord negligently, so offering strange Fire before the Lord, *Lev.* 10. 1, 2. How remarkably he punished *Hophni* and *Phinehas* the bad Sons of a good Father, and the Posterity of *Eli* afterwards for the wickedness of those Priests, and because *Eli* their Father the High-Priest restrained them not! See, *1 Sam.* 2. 30. Wherefore I said indeed, thy House and the House of thy Father should walk before me for ever, but now, the Lord saith; be it far from me, for them that honour me, I will honour, and they that despise me shall be lightly esteemed. *Eli* the Judge the High-Priest was descended from *Ithamar*, the second Son of *Aaron* the High-Priest; see, *1 Chron.* 24. 3. and therefore some think that the High-Priests of *Eleazar's* Family, had some way

way provoked God by their wickedness, in former Judges times, and that therefore God had removed the High-Priest-hood unto the House of *Ithamar*, of whom *Eli* was ; and now again because of the sins of *Eli's* Sons, *Hophni* and *Phinehaz*, God threatens to remove the High-Priest-hood from *Eli* his house and family. And so we find that King *Solomon* deposed *Abiathar* from being High-Priest, who was of the Sons of *Eli*, and put *Zadok* in his room ; *That the word of the Lord might be fulfilled, which he spake concerning the House of Eli in Shiloh, 1 King. 2. 27.* *Hophni* and *Phinehaz* were slain with the sword of the *Philistins* in their Father's days ; *Eli* himself came also to a violent death : and afterwards in King *Saul's* reign were slain fourscore and five Priests at one time, 'tis thought of the house and lineage of *Eli*. Oh consider this ye Priests that forget God, and by unfavouriness make the people to abhor the sacrifices of the Lord, lest he tear you in pieces, and there be none to deliver you. Ye Priests that are unfavoury may expect to be made a sacrifice, and to be salted with Fire. Woe unto you Scribes and Pharisees and Hypocrites, how shall ye escape the damnation of Hell ? Remember and consider how King *Jesab* burnt the Idolatrous Priests bones on the Altar, and how the King of *Babylon* roasted the adulterous Priests with fire.

And now, oh that Heads and Fellows of Colleges in the Universities would consider, that their Colleges are as so many Store-houses of Salt, and that to them belong the seasoning of Youth ; the fitting of them for Church and State ; the whole Land comes to you for salt, as the *Egyptians* did to *Joseph's* Granaries for Corn. If the salt of Knowledge, of Grace, of Wisdom fail here, it may cause a famine worse

than a famine of Bread, even a famine of the word of the Lord. If ye become unfavoury, I cannot promise you, but that as the Societies of the Knights Templers of old, and the Religious Houses of Monks and Nuns, in King *Henry* the Eighth's days, were dissolved, ye may be one day cast out also. Oh that the people of *England* may never have cause to come to the King and Parliament to complain, as the men of *Jericho* did to *Elisha*, 2 *King*. 2. 19. saying, *Behold, we pray thee the situation of this City is pleasant, but the water is naught, and the ground barren.* These Colleges and Schools of Learning are well built, well situated, well endowed, fine pleasant seats, but the fountains of water which arise here, and should make glad the City of God are naught, and the ground about barren and unfruitfull, brings forth little to the glory of God, or the benefit of the Church, or the Commonwealth. If ever such complaint should be, and that justly, the least you can look for, Masters, Fathers and Brethren, is, that our Sovereign, advised by his great Council, should say, as *Elijah*, *Bring me hither a new Cruse, and put salt therein*; call for new Heads and new Fellows, and such as have salt in them, of Learning, Grace, Prudence, and put them into these springs, that so the waters may be healed, and there may be here and from henceforth no more dearth, or barren Land.

Lastly, here is an use of exhortation to the people. Are Ministers salt? then let them look on such as very usefull and necessary; they are as necessary as Stars in the Firmament, as Shepherds to a Flock, as Labourers in Harvest, as Salt at a Table. They are necessary to them that are called and uncalled. For the first, the Scripture tells us *Faith comes by hearing, and by hearing of the word of God*; but how shall they hear

hear without a Preacher? and how shall they preach except they be sent? As for those that are called and justified, they also have need of, have use of the salt of the Ministry, of the salt of the Word, *Nè denud occupati putrefactione, recidunt in corruptionem & putrefactionem*: so Chemnitius: lest they fall away again to the corruption that is in the world through lust.

2. Be exhorted to prize them highly, and to purchase them what-e'er they cost, buy them and sell them not. Pray God to make good his promise, that though he should feed you with the bread of adversity, and the water of affliction, yet he would not remove your Teachers any more into corners, but that your eyes may see your Teachers. God would not allow that the Priests of *Israel* should sell their Cities, and *Joseph* would not buy for *Pharaoh* the Land of the Priests in *Egypt*, when he bought all the Land besides; do not punish and starve your Ministers; if you would have salt, let them not want bread.

3. Use them, sit at their feet, and receive words from their lips, even the words of eternal life. Say, and that heartily, whatever you speak unto us from the Lord that we will do: yea prize and use the holy Scriptures; let your speeches and discourses be seasoned with this salt; and whilst you feed your Bodies, feed your Souls with the word of God, or discourse about it. *Polydore Virgil, De communi vita Sacerdotum*, observes, that the Fathers brought in the reading of the Scriptures at Meals, *Nè* (saith he) *sola vobis fauces sumant cibum, sed & aures esuriant verbum Dei*, that their Ears might hunger after the word of God, as well as their Palates to taste their bodily food.

4. Do what you can in your places, according to your abilities, to help others that want, to some of this salt, I mean to good Ministers, and to the preach-

ing of the word. How holy and happy might we be if there were of this savoury salt in every Parish in England! and that every Minister might have a comfortable and honourable maintenance, and none have cause to complain of his poor Salary! if in every Candlestick there were burning and shining Lights! and that there were sufficient maintenance, or Oil for every Lamp amongst us! Are Ministers salt? then bear with them when they use acrimony in their preaching, when they reprove us sharply, and make our wounds smart. As long as we are flesh and blood and liable to corruption, the salt of reproof and admonition will be necessary, usefull and beneficial to us. Without the salt of the word, the Devil (that *Beelzebub*) will fly-blow us, and breed in us such worms of Conscience that without Repentance will never dye. Say and pray let a faithfull Minister salt me, or smite me with his reproof, it shall be a kindness, it shall be as an excellent Oil; that shall not break my Head.

To conclude all, sith these words are understood by some, of Christians in general, and of others of Ministers, let us all, both Ministers and People, pray and endeavour to be the salt of the earth, to have salt in our selves, and to season others, these words (*saith Chæmnitius*) *Rectè accipiuntur partim ut doctrina seu communesactio, partim ut promissio*: partly as an admonition or doctrine; and partly as a promise: so, let us then put this promise in suit in the Court of Heaven by our earnest and fervent Prayers, that God would make us the salt of the earth, and savoury salt, that we may be good for something, and never be cast out of his Church here, and kept out of his Kingdom, and cast into outer darkness hereafter.